

THE
ROANOKE RELIGIOUS
CORRESPONDENT,

OR

MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi. 12.
"Many shall run to and fro, and knowledge shall be increased."—Danl. xii. 4.

VOL. II.

DANVILLE, (VA.) JAN. 1823.

No. I.

The Editor presents his high respects to his friends and patrons, and takes this method of informing them, that, after some unavoidable delays beyond his controul, he now with pleasure presents them with the first number of the second volume of the "ROANOKE RELIGIOUS CORRESPONDENT" hoping they will in future be continued without any interruption; and flatters himself that they will be executed in a manner satisfactory to the subscribers.

The Correspondent will be published once a month on a sheet of good paper of the size and form of the first volume, and conveyed by mail to the post office as directed by each subscriber, (or sent by other conveyance if so directed) the subscriber paying the postage.—*Terms*, one dollar and twenty-five cents for twelve numbers, which may be discharged by paying one dollar if paid by the 1st of October, 1823.—Any subscriber may discontinue his subscription by giving notice by the first of August next—and all letters directed to the Editor must be post paid.

N. B. If any of these numbers should remain in the post office two months and the person to whom they are directed be dead, or removed or should refuse to take them out, the editor humbly requests the post masters to try to procure some person to take them who will agree to pay for them; if no such person can be found, let them be carefully preserved in the post office, as the Editor intends to take them out and pay the postage.

The following letter was written some years ago, by the Revd. Mr. Dolman to a curate whom he had employed to assist him in preaching to a part of his charge. We think this letter a good fragment which ought to be gathered up, and not lost. The reader will remember that, a curate in the church of England, (where this letter was originally written) is a subordinate minister, employed by some of the higher orders of the clergy, to assist them in the duties of the pastoral charge, or to take the oversight of part of their benefice.

"REVD. AND DEAR SIR,"

"As providence has placed you in so near a connection with me, and in so sacred an employ; I offer no other apology for thus addressing you: I do not mean to write to you as one of my family, much less as my servant, but as a fellow labourer in the same important work as myself. I stand answerable to God sir, for employing you, you are accountable to God, to me, and your conscience in the discharge of that duty, in which God, and myself have employed you. The souls amongst whom you labour, are God's property, and my charge; they are the purchase of Christ's blood, and are his jewels, I have my temporals of them, and must see that they have spiritual things of me, and of those whom I depute to instruct them in my stead: this sir, is enough to convince you that I have a right to know what sort of spiritual food you intend to set before them from time to time. I have many years ago adopted the following scripture for my motto; "*We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake*" may this be practically yours.—

To preach ourselves sir, I think is, for a preacher to run before he is sent, there are such in our day; but the question is, who they are that may be properly said to be sent; some say, those only, who have gone thro' a regular course of university education, and are especially ordained; others that, they are such as have been approved, and authorised by the Presbytery; while some others say, they are men chosen out of a particular church, and by them sent forth to preach, or called to take the pastoral office over themselves; now this may be true in a sense, respecting all the three modes just mentioned, and yet none of them be called of God: or to use the answer which you made the bishop last Sunday morning, none of them may be inwardly moved by the Holy Ghost to take this office upon them. May your life, and doctrines, and your success in the work, prove that you spoke the truth, and did not lie, when you answered that question. Alas! sir, they are not all called of God who wear the habit. Can you suppose sir, that, a gentleman who delights in a fine garden, wherein are a large number of the choicest flowers, which he has collected at a great expense, and arranged with much care; would employ a man who had no judgment to manage it, or to one who is idly wasting his time in gaming, sporting and drinking. Can we suppose that a Farmer would purchase a flock of sheep, and give them up to the management of a person whom he knew had neither skill nor concern, for the feeding and taking care of them: how then, can we suppose, that God, who has purchased souls with the blood of Jesus Christ;

who wills them to be fed, and led in the way of eternal life, will commit them to the care of a man who is ignorant of the worth of such souls, a man ignorant of his own state; a drunkard, a pleasure taker, a hater of God and holiness. Alas! sir, there are such ministers in this kingdom, who have been set apart for sanctuary service in each of the above mentioned denominations. To preach ourselves sir, is to preach in such a manner as to display to the people our own erudition and talents. O what pride is here! Christ has nothing to do with such sermons, those who act so are generally the most destitute of literature, and know nothing of God's teaching. To preach ourselves may be to preach up our own opinions, while we expose every one to the severest censure who espouses the sentiment we reject. But there is another sense in which a man may be said to preach himself, which I think is seldom taken notice of; a preacher holding up his own experience as a standard to which all must come, and from which none must deviate: that all true religion is experimental, and that all christian experience is scriptural, I readily allow, but that the experience of every christian is of the same magnitude, I as readily deny; God deals variously with us according to his infinite wisdom; there are many who instead of bringing their experience to the Gospel, are endeavoring to reduce the Gospel to their experience, and it is owing to this that so many things are said respecting the believing soul in its way to glory which are unscriptural, and tends to distress poor weak christians. It is too much the method even of some popular preachers to make the way to heaven a dark and dismal road of pain and distress, of doubts, and fears. O sir, beware of this; if you find any poor sheep tangled amongst the brambles of mount Sinai, disentangle them. loose them, and let them go; but dont bring them back there again, do not bring any of the lambs of your flock to that place; point distressed souls to Jesus, who is able, and willing, and ready to deliver them; you may rob many young converts of comfort, by telling them they must travel thro' the dreary wilderness of temptation, must pass the red sea of persecution, with their heads bowed down like the bulrush; they must walk in darkness, and see no light; must have the *Lion*, the *Bear*, and the *Wolf*, let loose on them: but is this to represent wisdom's ways, as ways of pleasantness, and her paths as paths of peace? It is certain; the christian must take up his cross daily and follow Christ; sinful self must be denied; the right eye must be plucked out, and the right hand cut off, that he must forsake all and follow Christ, wheresoever his providence leads him; but it is equally certain, that he who calls him to this, and who leads him, will also give him strength for the day of exercise; yea, will strengthen him with all strength in the inner man. My dear sir, learn to divide the word of God aright, and to give to every man his portion in due season. We preach ourselves and not Christ our master, when we enter the pulpit trusting to our own preparation ingeniously put together, and depending on our method, and our memory for correctness, on our pathos, and energy, to command the attention, or excite

the passions, of our congregation together with a little admiration from the crowd; whenever you find such dispositions as these, God forbid you should try the practice; for then you tempted to preach your own dearly beloved self and not Christ the Lord. To exalt Jesus, you must learn to find out the sinner; and, (if you will allow me the phrase) ferret him out of all his hiding places, lay siege to all his forts, force him out to combat in the open field; if satan shews him all the glories of the world, do you shew him all the vanity, emptiness, and deceitfulness of it, and while with your tongue you are labouring to convince his understanding, pray to God in faith, that his holy spirit may convert his soul; set before him light and darkness, life and death, heaven and hell; strive to make your audience follow you in all your descriptions, and labor to affect their hearts. I would advise you to preach a lecture, with a close application to yourself frequently; preach your intended sermon to yourself in your study, in the presence of God, before you deliver it to your congregation; and then while feeding others, expect and look for more food yourself; O, it is sweet preaching when we are feasting ourselves upon those truths we are holding up to others: I will give you four themes to preach upon, first in your study to yourself; secondly, in the pulpit to the congregation. 1st. What am I by nature? 2d. What am I by grace? 3d. What was I in my first birth? 4th. What am I now in my second birth?—Every clergyman should preach these four lectures over and over to himself, before he applies for ordination, and if he does not, and

cannot do this, ordination never can make him a good preacher, nor will it make a man holy in either heart, life, or conversation. I have read of one of the Fathers, that he thundered in his preaching and lightened in his life; may my Curate do so likewise. There are three books which I have found of great use to me in preaching Christ: 1st. Doctor Jennings on *preaching Christ*. 2d. Richard Baxter's *reformed Pastor*; whilst reading this, my very flesh has moved on my bones, and my blood thrilled in my veins; no matter if he was not orthodox to the bone, I believe he was so in heart and soul, as it respected love and zeal for Christ, and the souls of men. 3d. Doctor Matthews' advice to his son respecting the ministry, called "*The angels preparing to sound the trumpets*." You say, you never saw doctor South's sermons: the following hints are from one of them upon preaching Christ: "Christ has a fourfold relation to preaching. 1st. He is the text; and all preaching besides Christ, is besides the text, therefore, keep to your text. 2dly. Christ is the very foundation and subject matter of preaching; and all preaching without Christ is building castles in the air. 3d. Christ is the very life, and soul of preaching; and all preaching without him, is like a body without life and spirit. 4th. Christ is the great end of preaching; preaching is to manifest his glory, and when Christ is not preaching the end is lost." Let the following considerations induce you, with your whole heart, soul, and body, to preach faithfully. 1st. Your own declaration, and vows, at the altar, when you received holy orders, in the solemn presence of God and

man. Secondly, the worth of every one of those souls to whom you preach; look on them; every one of them will witness for, or against you in the great day. Thirdly, view the awful state of fallen man; your master pitied them; paid their debts; provided mercy and pardon for them; and has sent you to declare, to persuade them to receive it, and to give in your own evidence to the truth of it, do it faithfully. Fourthly, behold the languid state of religion; strive to receive it; begin with yourself.—Fifthly, your shining as a bright star in glory: having thro' grace been instrumental in turning many to righteousness; once more, dear sir, permit me to intreat you to beg of God, that by his good spirit you may be instructed to preach Christ so as to profit the church of God; and for that end labor to preach Christ, judiciously, scripturally, & experimentally, zealously, affectionately, and plainly: set him forth in his everlasting love to lost man; in his covenant engagements for sinners; his keeping of the law, and satisfying the justice of God for his people; his faithfulness in calling, converting, pardoning and justifying rebel sinners, and keeping them through faith unto salvation. Set forth the great Master in all his offices and characters in which he stands related to his saints; set him fourth in all his perfections and glory.—Now sir, if you are determined to feed the flock of God, and to deliver your own soul, what do you think of preaching of Christ.

I am sir, your real friend and fellow labourer.

that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'

It has been the pleasure of the Holy Spirit, in the sacred writings, to mingle subjects which are plain and obvious, with others which are mysterious and sublime. The former afford the immediate means of edification; the latter encourage our researches, contribute to the enlargement of the mind, and excite a spirit of holy adoration.

To no portion of the Divine writings are these observations more appropriate, than to the book of Daniel. The former chapters are historical, and easily comprehended; the latter are prophetical and obscure. They may, in part, be understood by comparing them with the history of the Jews, the Grecians and other nations, from the days in which they were written, to the coming of the Messiah; but they will never be fully comprehended until the trumpet shall sound, and the dead be raised. The connexion of the above passage presents some difficulty, in common with other sections, concerning which our Lord has said, 'Let him that readeth understand;' but the passage itself is plain, and conveys sentiments of the highest importance.

Let us ask, Who are the wise, and what is their destiny?

It is evident, the subjects of the wisdom of this world merely, cannot be intended. Scientific improvements, compared with a state of intellectual ignorance, deserve to be improved; but when contrasted with gracious attainments, will be found of little value. "It is written, I will destroy the wisdom of the wise, and will bring to

nourishing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world."

The spiritually wise are children that have been taught of the Lord. The righteous, the wise, and their works, are in his hand. They have been engaged in a patient investigation of the great source of truth, the sacred scriptures. They have given themselves to reading, and have studied to show themselves workmen approved of God. They are persons of an humble temper. If sound learning have a tendency to produce modesty of character, and to destroy all unreasonable self-esteem, sound piety will produce still greater effects. The sincere Christian is content to become a fool, that he may be wise. His petition before the throne of his God is often repeated, "What I know not, teach thou me." In the sacred volume, a wise man is opposed to a wicked man, as in the 10th verse of the chapter before us. He is wise to that which is good. He walks circumspectly, not as a fool, but as wise, redeeming the time.

What has been stated, applies with propriety to every Christian who has attained to some degree of eminence in the divine life; but the wisdom recommended in the words on which we are treating, is connected with effort—ministerial effort, to impart wisdom to others. It is a melancholy fact, that men, in general, are far from righteousness. To prepare the soul for evangelical exercises and divine consolation, a *turning* must take place: "The Lord testified against Israel and Judah, by all

the prophets and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes." In effecting this change, it is the pleasure of God to employ human instruments,

"We," said Paul and Barnabas at Lystra, "We also are men of like passions with you, and preach unto you that ye should *turn* from these vanities unto the living God." It was a part of the commission of Christ to the apostles, that, being sent to the Gentiles, he should open their eyes, and turn them from darkness to light. In this view of the subject, "he that winneth souls is wise." Sometimes it is the pleasure of God so far to succeed the labours of his servants, that through their instrumentality, *many* are turned. Though the disciples had at one time toiled and rowed and taken nothing, when, at the command of the Saviour, they made another attempt, their net was full. They were thenceforward to "catch men," and, as the miracle indicates, sometimes to catch them in crowds. Multitudes were turned to the Lord, at the festival of Pentecost, and, shortly after, it was found that "the men that believed were about five thousand." The upright and labourious minister of Christ, must not, however, be discouraged, if his usefulness equal not his expectations and desires. His ministrations may have been profitable beyond his apprehensions. The seed which he has scattered may produce a bounteous harvest, when himself shall have rested from his labours. And, after all, it is not the successful, but the good and faithful servant, that shall hear the Master say "Well done."

Let the reader again peruse the

words at the head of this essay.—He will find that the honours they exhibit shall be enjoyed by every believer. In the present life, the followers of Christ are the light of the world. “A man’s wisdom maketh his face to shine.” Paul, exhorting the Philippians, says, “Do all things without murmurings and disputings, that ye may be blameless and harmless in the midst of a crooked generation, among whom ye shine as lights in the world.” In relation to the life to come, Jesus hath said, “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

This honor shall more especially descend on the ministers of truth. They that be *wise*, or, as the word may signify, they that communicate wisdom, shall shine. The words are by Jewish expositors applied to the days of the Messiah. Preachers of Christ are stars: “The seven stars are the angels of the seven churches.”—It is theirs now to shine by the purity of their conversation, by the solemnity of their testimony, by their patience in suffering, and by their perseverance in the path of duty unto the end. In each of these senses, John the Baptist was a burning and a shining light.

The glories of the faithful messengers of Christ are chiefly reserved for a future state. *At that time*, when Michael shall stand up, the great Prince which standeth up for the children of the people of God—when many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, *then* they that turn many to righteousness shall shine as the stars for ever and ever. Their real character, and

the retributions of the Redeemer, shall be conspicuous to men and seraphim. John, in vision, saw the “four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold.” And what are elders, but such as had been presbyters in the churches of Christ. It is a fine and animating idea given by the revelator in his description of the person of Christ, “He had in his right hand seven stars.” How beautifully does the passage indicate the protection which they enjoy, the agency in which they are employed, and high and splendid honours which they shall possess!

Do the heavens, as monuments of Divine power and wisdom, declare the glory of God? So do the ministers of Christ. Does the firmament display diversities of lustre? The gifts and improvements of ministers are equally various. In the resurrection all shall appear luminous, though one star differ from another star in glory. Do the heavenly bodies shine usefully on each other, and usefully on man! It is more than probable, that those who have proved blessings on earth, may be employed in future services in the everlasting kingdom of God, which may contribute to the information and rapture of ransomed millions. If for an apostle to stay in the flesh were more profitable for his brethren, who can demonstrate that it was equally profitable for all parts of the universe? The future splendours of the servants of Christ shall never be diminished. Secretary Thompson, following the version of the Septuagint, translates the words we are considering, they “shall shine like the stars for ages, and longer.” Their

nothing and understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world."

The spiritually wise are children that have been taught of the Lord. The righteous, the wise, and their works, are in his hand. They have been engaged in a patient investigation of the great source of truth, the sacred scriptures. They have given themselves to reading, and have studied to show themselves workmen approved of God. They are persons of an humble temper. If sound learning have a tendency to produce modesty of character, and to destroy all unreasonable self-esteem, sound piety will produce still greater effects. The sincere Christian is content to become a fool, that he may be wise. His petition before the throne of his God is often repeated, "What I know not, teach thou me." In the sacred volume, a wise man is opposed to a wicked man, as in the 10th verse of the chapter before us. He is wise to that which is good. He walks circumspectly, not as a fool, but as wise, redeeming the time.

What has been stated, applies with propriety to every Christian who has attained to some degree of eminence in the divine life; but the wisdom recommended in the words on which we are treating, is connected with effort—ministerial effort, to impart wisdom to others. It is a melancholy fact, that men, in general, are far from righteousness. To prepare the soul for evangelical exercises and divine consolation, a *turning* must take place: "The Lord testified against Israel and Judah, by all

the prophets and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes." In effecting this change, it is the pleasure of God to employ human instruments, "We," said Paul and Barnabas at Lystra, "We also are men of like passions with you, and preach unto you that ye should *turn* from these vanities unto the living God." It was a part of the commission of Christ to the apostles, that, being sent to the Gentiles, he should open their eyes, and turn them from darkness to light. In this view of the subject, "he that winneth souls is wise." Sometimes it is the pleasure of God so far to succeed the labours of his servants, that through their instrumentality, *many* are turned. Though the disciples had at one time toiled and rowed and taken nothing, when, at the command of the Saviour, they made another attempt, their net was full. They were thenceforward to "catch men," and, as the miracle indicates, sometimes to catch them in crowds. Multitudes were turned to the Lord, at the festival of Pentecost, and, shortly after, it was found that "the men that believed were about five thousand." The upright and labourious minister of Christ, must not, however, be discouraged, if his usefulness equal not his expectations and desires. His ministrations may have been profitable beyond his apprehensions. The seed which he has scattered may produce a bounteous harvest, when himself shall have rested from his labours. And, after all, it is not the successful, but the good and faithful servant, that shall hear the Master say "Well done."

Let the reader again peruse the

words at the head of this essay.—He will find that the honours they exhibit shall be enjoyed by every believer. In the present life, the followers of Christ are the light of the world. “A man’s wisdom maketh his face to shine.” Paul, exhorting the Philippians, says, “Do all things without murmurings and disputings, that ye may be blameless and harmless in the midst of a crooked generation, among whom ye shine as lights in the world.” In relation to the life to come, Jesus hath said, “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

This honor shall more especially descend on the ministers of truth. They that be *wise*, or, as the word may signify, they that communicate wisdom, shall shine. The words are by Jewish expositors applied to the days of the Messiah. Preachers of Christ are stars: “The seven stars are the angels of the seven churches.”—It is theirs now to shine by the purity of their conversation, by the solemnity of their testimony, by their patience in suffering, and by their perseverance in the path of duty unto the end. In each of these senses, John the Baptist was a burning and a shining light.

The glories of the faithful messengers of Christ are chiefly reserved for a future state. *At that time*, when Michael shall stand up, the great Prince which standeth up for the children of the people of God—when many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, *then* they that turn many to righteousness shall shine as the stars for ever and ever. Their real character, and

the retributions of the Redeemer, shall be conspicuous to men and seraphim. John, in vision, saw the “four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold.” And what are elders, but such as had been presbyters in the churches of Christ. It is a fine and animating idea given by the revelator in his description of the person of Christ, “He had in his right hand seven stars.” How beautifully does the passage indicate the protection which they enjoy, the agency in which they are employed, and high and splendid honours which they shall possess!

Do the heavens, as monuments of Divine power and wisdom, declare the glory of God? So do the ministers of Christ. Does the firmament display diversities of lustre? The gifts and improvements of ministers are equally various. In the resurrection all shall appear luminous, though one star differ from another star in glory. Do the heavenly bodies shine usefully on each other, and usefully on man! It is more than probable, that those who have proved blessings on earth, may be employed in future services in the everlasting kingdom of God, which may contribute to the information and rapture of ransomed millions. If for an apostle to stay in the flesh were more profitable for his brethren, who can demonstrate that it was equally profitable for all parts of the universe? The future splendours of the servants of Christ shall never be diminished. Secretary Thompson, following the version of the Septuagint, translates the words we are considering, they “shall shine like the stars for ages, *and longer.*” Their

sun shall no more go down, neither shall the moon withdraw itself.

Happy the men who are partakers of heavenly wisdom. Happy the preachers who turn many to righteousness. "He that converteth a sinner from the error of his way, shall save a soul from death." Let the salvation of men be the grand object of ministerial endeavour. Dissatisfied with a mere display of the elegance of periods, the felicity of arrangement, the accuracy of reasoning, let them cry, as they behold thousands hurrying to ruin, Flee—flee from the wrath to come! Let them ponder on the nature of the duties of their office; let them consecrate every talent, whether natural or acquired, to the honour of God and the welfare of men; let them dread no tribulation that can befall them, but advance in their work with affection and firmness, without despondency, and without ceasing; until, by the blood of the Lamb, and by the word of his testimony, they become more than conquerors.

Extract of a letter from Dr. J. D. Price
to the Cor. Sec. dated
CALCUTTA, Nov. 14, 1821.

My Dear Brother,

Conveyed in safety over the trackless deep, we arrived in this place on the 27th of September. We enjoyed very good health during our voyage, and were in no particular danger at any time. Here we have now been seven weeks, partaking the delights of Christian society and friendly intercourse. The brethren, both here and at Serampore, have

been unremittingly kind during our stay. We have at length obtained a passage for Rangoon. We are now all on board, expecting to sail early to-morrow morning. The vessel in which we go is commanded by Arabs, and manned with Lascars. We are all alone, as respects language, among more than 50 persons; but as our navigator speaks Burman, I hope to gain something during the voyage. We were obliged, after a three weeks' attempt to cheapen, to engage for 500 rupees; of which we get back 100, to lay in our provisions.

Mrs. Judson arrived here a short time before us, on her way to America. She complains much of her side. Mr. Hough has been waiting only to hear from brother Judson, in order to proceed to Rangoon.

From the same to the same, dated
RANGOON, Dec. 14, 1821.

Rev. and esteemed brother,

I embrace the first opportunity of informing you of our safe arrival in this place. Yesterday morning, at sunrise, we were saluted by the glitter of the splendid pagoda, and the long range of novels composing the town of Rangoon. At 9 o'clock we met our solitary brother on the wharf, and after undergoing a search at the custom-house, were conducted to this place, the transient abode of so many different missionaries. Here we indulg-

ed in the luxury of mutual communications till bed time, interrupted only by a short walk through the town, and by the Burman converts' evening worship. Brother Judson is all I had expected, and more. With talents and piety exceeded by few, he unites a suavity of manners, which captivates the heart at once. Three of the converts were at evening worship, Moungh Shwa-ba, Moungh Ing, and Moungh Bya. Moungh Swa-ba shows a physiognomy of solidity, patience, and sincere devotion. He expresses to brother Judson a wish to know the spiritual age, as he called it, of myself and partner—said he hoped his own heart had been made new for more than a year; and in reply to questions relating to the character of Jesus Christ, the proofs of sincere love to him, and the duty of entire trust in him, he expressed himself with much knowledge and piety.

This morning we were busily employed in getting all our things from the ship, and in the afternoon, from 1 to 3 o'clock, in opening them for the inspection of the government. We were permitted to take them immediately to the missionhouse, and were shortly after honoured with a visit from the head man of the custom-house, inquiring my age, my qualifications as a physician, especially whether I could cure the cholera, and gave us to understand his majesty at

Ava might have a curiosity to ask similar questions, should he hear of our arrival. This man is one of the nobles of the country, and appears entirely divested of the common rusticity and wildness of Burmans. He took his leave, after politely refusing, and then accepting, a small present of tea and two quires of white paper.

This evening, after tea, I was gratified by Moungh Swa-ba and Moungh Ing following brother Judson in prayer; and though it was in an unknown tongue in which they spoke, yet it was one of the pleasantest prayer-meetings I ever attended. We have engaged our teacher to commence with us next Monday, hoping very soon to understand enough of the language to worship with ~~us~~ little band, and anxiously looking forward to the period when we may enter the field against the worshippers, or rather the followers of Gaudama. We dwell here in the midst of pagodas, almost innumerable, erected to the memory of this departed, *annihilated* god—Burmah's only deity. When, oh! when shall this soul-appalling, horror-fraught system be swept away, by the news of life and immortality brought to light by the gospel of Jesus Christ?

I had almost forgot to mention that our passage from Bengal hither was very pleasant, with the occurrence of no accident, except our ground-

ing on the bar off the mouth of broken pieces of the ship, but this river, exposing us for an hour to some danger from the great strength of the tide, and the extreme age of our ship. Through a kind Providence, however, we floated without the least damage to any part of the vessel; on which our Arab crew gave one simultaneous *Allah!* or, praise to God. Our accommodations were very good—the captain and nokkodars, (supercargoes) very kind and attentive—rough places were made smooth; and we have entered on our mission with alacrity and strength of faith, such as we had hardly dared to hope for, even in full reliance on the promise of strength equal to the day.

SUTTEE.

The annexed engraving was designed by those who have been eye witnesses to the scene. It represents what is called in India a *Suttee*; that is, a widow burning to death with the corpse of her deceased husband. We have, in the course of our publication, frequently described some of the debasing cruelties of the heathen; and we have sometimes feared lest our readers would be sickened at the repetition of such disgusting scenes, and turn from them with abhorrence.

Our tenderest sympathies are often excited by the bare recital of those who have perished in the flames of a building, or dashed against the

when we hear with our ears the agonizing screams from the widow enveloped in flames, or see with our eyes the supplicating gestures for help of the surviving few on a piece of the ship, who, the next moment, are embosomed in the deep.

We have heard that mothers in India are often seen feeding the voracious crocodile with their own children; and that hundreds and thousands of wretched Hindoo females are constantly sacrificed on the funeral pile. But let us, my Christian friends, while we examine the plate before us, consider it as a religious rite to be performed by a beloved sister or friend, before an enlightened Christian assembly, and then, oh then ask, should we do nothing to save her?

This horrid practice is still continued, as will be seen by the following account:

• Jan. 13, 1821. About five o'clock this afternoon, says a missionary at Calcutta, I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol.

We reminded them that government had forbid force to be used, and they desisted. Now

the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and six or eight of these monsters had got hold of her. I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time. When she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more.

The Asiatic Journal, printed on the spot, gives the following account of a Suttee near Calcutta:

"On Wednesday, Aug 8, 1821, Tarrance, a man of considerable wealth and respectability, died at Sulkeea. This melancholy event gave occasion to another human sacrifice, in

the person of the wife, or rather widow of this Baboo.

The victim was an uncommonly pretty woman, of 17 or 18 years of age, and in appearance and aspect so interesting, that her unhappy and untimely fate created an unusual degree of sympathizing pity in a surrounding mob of thousand. — The high rank of the deceased, and the great personal beauty of the victim, gave unusual interest and importance to this Suttee, and rendered the tragical spectacle very imposing. The devotee was the only daughter of a man of caste equally high with her deceased husband, and of greater fortune: so that fear, which too often embitters a widowed life, the fear of unknown privations and distresses, and all the whips and arrows of poverty, scorn and neglect, could have had no influence in leading to this self-offering of a life which might have been protracted for many years in the comfortable enjoyment of affluence. But such, alas! is the unaccountable delusions of these female votaries of superstition, that nothing on earth appears capable of arresting the mad design of destruction when once taken. The blandishments of fortune, the sight of sorrowing friends, the potency of maternal affection, the prospects of the most excruciating death, all, all seem lost and dead in their estimation. It is lamentable, however, to observe, that in this in-

stance, as in most instances of the kind. I fear, the unhappy woman was hurried to her doom in the first paroxysms of her grief. I have stated that her husband's demise occurred about one o'clock; and at five, the widow was called to the awful pile. Such indeed was the zeal and anxiety of the surrounding relatives to close the abominable rite with the setting sun, that in despite of the Tannah's interference, they would not wait the arrival of the usual orders from the magistrates. In fact, it is probable that she was committed to the flames even before any report reached him of the circumstances at all, and at six o'clock the glowing ashes of this interesting individual were all that could be seen.

I need not describe the ceremonies of the melancholy occasion; they have become trite, and can afford no pleasure in the perusal; suffice it therefore to say, that this fair victim met her doom with magnanimous fortitude. After distributing alms, to the amount of 15 or 16,000 rupees, she performed the usual *Poojahs*, and went into the pile with so much steadiness and composure, as to attract admiration which was accordingly expressed in loud shouting *Hurry bool!* Her sufferings must have been short. No noise was heard; no struggles seen."

—
We have lately received a

brief account of the gracious work of God in the revival of religion which is still progressing in Orange, and some adjacent counties in the state of North Carolina: by a brother Elder, who returned from a preaching visit to those churches, in July last.—*Editor.*

This memorable work commenced in the lower end of Orange County sometime in October, 1821; congregations were numerous, attentive, and solemn; the word of God was quick and powerful, indeed! hundreds of enquiring souls were crying out, "what must we do to be saved." The Ministers of the Gospel, now began to labor with the greatest faithfulness, zeal, and activity, as if willing to spend and be spent in good earnest; christian professors seemed to be rapidly advancing in the divine life, and to enjoy the sweet smiles of zion's king. These streams of love and mercy, (like the streams from the Rock in the wilderness) spread with wonderful velocity from house to house, from neighborhood to neighborhood, and from church to church; wives and husbands, children and parents, masters and servants, the sprightly youth, and the grey-headed sire, all seemed actuated by the same divine impulse, to earnestly and diligently seek the salvation of their immortal souls. The Gospel labourers who were engaged in this pleasing, painful, work, watched over it with

an anxious solicitude ; lest they should have laboured in vain ; but, blessed be God, their most sanguine hopes are fully realized, smiling crowds of newly heaven-born souls, soon began to sweetly say, " come all ye that fear the Lord, and I will tell what he has done for my soul." The number which had joined themselves to Enoc Church, the last accounts was about 540, and considerably more than that number have been joined to the several Baptist Churches in Orange, Chatham and Wake ; besides considerable numbers which united to other societies—This glorious work seems to be still majestically spreading in several directions.

" And let the whole Earth be filled with his glory, Amen, and Amen."

CHRISTIAN CONFIDENCE.

Excessive confidence in religion is hardly to be distinguished from arrogance. It is never the means, and seldom the consequence of a religious life, " Let us not trust, then, too much, to any temporary excitements in religion ; and much less think ourselves secure, because we have made a competent profession of our faith. Let us remember, too, that no man is allowed to make wanton trial of his faith and virtue. A man may be justly left to be overcome by a trial, which he has presumptuously sought, when he might have triumphed over a temptation, and stood a test, which was

presented to him in the ordinary course of Providence. The spirit of the Christian life is, indeed, a spirit of power and fortitude ; but it is always joined with humility, distrust of one's self, humble estimation of our own powers, and deep sensibility of the infirmity of human virtue. The daily prayer of the Christian is—lead us not into temptation, but deliver us from evil. " Let him who thinketh he standeth, take heed, lest he fall."

ANECDOTE.

" Papa," said a little boy to his father, " what is the meaning of the words Cherubim and Seraphim, which we meet with in the Holy Scriptures ?"—" Cherubim," replied his father, " is a Hebrew word signifying knowledge ; Seraphim is another word of the same language, and signifies flame. Whence it is supposed, that the Cherubim are angels who excel in knowledge ; and the Seraphim are angels likewise, who excel in loving God."—" I hope, then," said the little boy, " when I die I shall be a seraph ; for I would rather love God than know all things !"

The annual meeting of the Liverpool Auxiliary Bible Society, was held in that city in May last. This society has been in existence 11 years, during which time it has collected the sum of 16,611*l*.

In the Septuagint, a psalm is added to the number of psalms ordinarily admitted in the sacred cannon. It is called a psalm of David, written by himself, when he fought single-handed with Goliath. It is said to have been written in prose, but it possesses the same general characters of poetry that are found in his other writings. The following is nearly a literal translations :

MEAN among my brethren, I,
(Least of Jesse's family,)
Taught my father's flocks to feed
O'er the mountain, o'er the mead.

See the labour of my hands !
There the sweet-tubed organ stands,
Here the psaltery, whose chord
Vibrates honour to my Lord.

He, attentive from the skies,
Heard the mingled music rise,
Called me from the shepherd's toil,
Shedding his anointing oil.

Great and graceful, bright and strong,
All my brethren passed along :
God did not in them delight,
I was comely in his sight.

I the proud Philistine met,
Heard his curses mocked his threat,
From his side his sword I drew,
And reproach from Israel flew !